

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [24.10.18 08:57]

I'm translating the books and fatāwā of our Shaykh Ḥassān Ḥusayn Abū Salmān as-Sōmālī (حفظه الله).
I'll also translate private Q&A's that I've asked the shaykh for additional benefit:

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Sh. Ḥassān Ḥusayn as-Ṣōmālī, [24.10.18 09:01]

Shaykh Ḥassān Ḥusayn Abū Salmān as-Sōmālī (حفظه الله) said:

القاعدتان المهمتان: ١: (الكفر الظاهر يستلزم أو فرع لما في الباطن). ٢: (الإيمان الظاهر لا يستلزم الإيمان الباطن)

“The two important fundamental rules: (1) Apparent Kufr necessitates or stems from what's hidden (in the heart). (2) Apparent Īmān doesn't necessitate hidden Īmān (in the heart).”

Meaning; Whoever comes with apparent Kufr necessitates Kufr in his heart, even if he claims otherwise. Whereas apparent Īmān doesn't necessitate Īmān in his heart, as he can be a munāfiq.

Whoever understands this has understood two great principles of أهل السنة والجماعة, and will understand why the scholars say “Whoever commits Kufr has disbelieved outwardly and inwardly”.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [25.10.18 05:33]

I asked Shaykh Ḥassān Ḥusayn as-Sōmālī (حفظه الله):

هل شيخ الإسلام ابن تيمية أول من اصطلاح العقوبة في كلمة الكفر والتكفير، كقوله لمن أشرك بالله "لم يمكن تكفيرهم إلا بعد إقامة الحجة الرسالية". "لأنني لم أقف على اصطلاح الكفر والتكفير بهذا المعنى لمن أشرك قبل شيخ الإسلام والأئمة الدعوة النجدية

“Was Shaykh al-Islām Ibn Taymiyyah the first one to use the term “Kufr” and “Takfīr” in reference to ‘Uqūbah (punishment), such as his statement for whoever commits shirk billāh, “It’s not possible to make takfīr upon them (i.e. apply punishment upon them), except after the hujjah risāliyyah has been established”, because I haven’t come across anyone use the terms “Kufr” and “Takfīr” according to this meaning (in reference to ‘Uqūbah — i.e. punishment) for whomever commits shirk before Shaykh al-Islām and the A’immat ad-Da’wah an-Najdiyyah.”

Shaykh Hassān Husayn as-Sōmālī (حفظه الله) replied to me by asking Allāh to provide me with beneficial knowledge and righteous deeds, then said:

أما إطلاق شيخ الإسلام ابن تيمية وأئمة الدعوة النجدية بنفي التكفير على نفي العقوبة الدنيوية والأخروية في مسائل الشرك والكفر الأكبر فلا أعرف لهم سلفاً في هذا... وهذا الاصطلاح ناتج لمتابعة اللاحق (النجديون) (للسابق) ابن تيمية (وشبهة اللاحق هي شبهة السابق نفسها، وهي الموقف من أهل الفترات وحكمهم في الآخرة مع الإجماع على أنهم ليسوا مسلمين في الدنيا إذا لم يتحقق فيهم وصف الإسلام... مع الذهاب إلى صحة الأحاديث الواردة في امتحان أهل الفترة ونسبة ذلك إلى السلف... وقد كتبت جزء مفرداً في ضعف تلك الأحاديث وأنه لم يذهب إلى موجبها أحد من السلف الصالح.. وأن ما نسبته الأشعري في المقالات إلى أصحاب الحديث في هذا الصدد خطأ منه صادر عن ضعف خبرته بمذاهب أهل الحديث..... وآخر دعوانا أن الحمد لله رب العالمين وصلى الله وسلم على محمد وآله اجمعين

“As to what Shaykh al-Islām Ibn Taymiyyah and the A’immat Ad-Da’wah An-Najdiyyah said about the negation of Takfīr to be a negation of the punishment in the dunyā and ākhirah in the matters of major shirk and kufr, then I do not know a Salaf for them in that [claim].

And this terminology resulted because the latter (Imāms of Najd) followed the former (Ibn Taymiyyah), as the shubha for the former is the same for the latter; which is the stance regarding the people of Fatra (where no Prophet was sent to them) and their hukm in the Ākhirah, along with the Ijmā’ that they are not to be considered as muslims in the dunyā if the description of Islām are not met with them.

In addition to considering the Ahādīth regarding testing the people of fatrah to be valid, and attributing this opinion to the Salaf. And I have written a separate juz’ (dedicated treatise concerning this topic) on the weakness of these Ahādīth and that no one from the Salaf went to affirming that matter. Also, (I have wrote) that what (Imām) al-Ash’arī has mentioned in his “Maqālāt” regarding that and attributing it to (some) scholars of Hadīth was a mistake from him that is a result from his weak observation about the opinions adopted by the scholars of Hadīth.

And our final Du’ā is that praise belongs to Allah, the Lord of Worlds, and may the peace and blessings be upon Muhammad and all of his followers.”

Therefore, we come to learn that Imām Ibn Taymiyyah (رحمه الله) was the first to use the terms “kufr” and “takfīr” in reference to negating “punishment” (being fought/executed in the dunyā & eternal hellfire in the ākhirah) upon the jāhil mushrik who hasn’t had the hujjah established upon him.

Furthermore, this negation of takfīr doesn’t necessitate negating the fact they’re considered mushrikīn in this dunyā by Ijmā’. Whereas the vast majority of scholars didn’t adopt this terminology, and Allāh knows best.

– Your brother, Abū Bakr at-Tarābulṣī.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.10.18 08:55]

[Photo]

Q2 will be uploaded in 1 hour Insha’Allāh, but the reply to Q3 & Q4 = 60 pages long 🤖 📄 📄 📄

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.10.18 11:35]

DETAILED ARTICLE on the SHIRK of VOTING in DEMOCRATIC ELECTIONS.

By Shaykh al-‘Allāmah Ḥassān Ḥusayn Abū Salmān as-Sōmālī (حفظه الله).

<https://justpaste.it/4bhpb>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.10.18 12:42]

[In reply to Sh. Ḥassān Ḥusayn as-Ṣōmālī]

Don’t worry about the long copy&paste on TG, as many things were misplaced for some reason. Whereas the article is perfectly fine on the justpaste link 📄

I’m extremely happy about the outcome of this article. A wonderful explanation which I hope benefits so many muslims!

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.10.18 14:31]

#Indonesian #Voting | Hukum Para Pelaku Intikhabat

Oleh: Al-'Allamah Syaikh Hasan Husain Ash-Shumali hafidzahullah

The ruling on voting in democratic elections by Sh. Ḥassān Ḥusayn as-Sōmālī (حفظه الله) in the Indonesian language 

<https://justpaste.it/HukumPelakuIntikhabat>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.10.18 22:27]

#Must_Read | Worshippers of shaytān are NOT kuffār and NO judgement of Kufr is applied upon them according to Ibn Taymiyyah?!

For those who want to understand why the idol worshippers among ahlul-fatrah are not considered kuffār by Imām Ibn Taymiyyah, Ibn al-Qayyim and Muhammad Ibn ‘Abdil-Wahhāb must read the following:

1 — Imām Ibn al-Qayyim (رحمه الله) said about the mushrikīn idol worshippers among ahlul-fatrah who no messenger came to them in “Tarīq al-Hijratayn” (page 387):

“These people are not judged with Kufr nor Īmān, since Kufr is to deny what the Messenger (صلى الله عليه وسلم) came with, so the condition for the actualisation of Kufr is the conveyance of the Risālah (prophetic message).

And what necessitates from negating either one of them (i.e. negating Īmān or Kufr) is the presence of the other after the occurrence of its sabab (cause of it).

So when these people aren’t considered kuffār nor believers in the dunyā, they would have a different hukm (ruling) in the ākhirah which is different to the two parties (believers and kuffār).

But if it’s said, why do you judge upon them (i.e. people of fatrah) with the rulings of the kuffār in the dunyā from inheritance, leadership and marriage.

It would be said in return, we only judge upon them with that in the rulings of the dunyā, not in the rewards and punishments (which relate to the ākhirah) as we have previously clarified.

The second viewpoint: That we agree for argument sake that they are considered kuffār, however the absence of punishment from them is due to the absence of its condition which is the establishment of the hujjah upon them, for indeed Allāh doesn’t punish anyone except whom the hujjah has been established upon.” [End Quote].

I would like to comment on this quote from 3 angles Inshā’Allāh:

1 — The first scholar to use the terminology of “Kufr” and “Kuffār” to be only applied after the hujjah has been established was Imām Ibn Taymiyyah as my Shaykh Hassān Husayn (حفظه الله) mentioned.

This is similar to how the 3rd category of Tawhīd which is Asmā' & Sifāt was invented, it's simply a terminology, not a bid'ah, since it was explained correctly. Likewise, before we use any quotation of Imām Ibn Taymiyyah (which the murji'ah love to do), we must understand his terminology correctly and not come with a bid'ah which didn't exist prior.

Infact, if the murji'ah were correct in their understanding of Ibn Taymiyyah's terminology, my reply would be how can you rely upon unclear statements by Ibn Taymiyyah which has opposed the Ijmā' of the salaf, and if he agreed with your understanding, then he would be closer to Kufr than Īmān along with you misguided deviants, due to what it necessitates of clear kufr. But this is not the case wal-hamdulilāh!

2 — Ibn al-Qayyim wrote, "These people are not judged with Kufr nor Īmān, since Kufr is to deny what the Messenger (صلى الله عليه وسلم) came with."

So here, Imām Ibn al-Qayyim (رحمه الله) is saying that Kufr means to deny, and due to the fact the hujjah hasn't been established upon these mushrikīn, they can't be called kuffār, this is his reasoning, along with his shaykh Ibn Taymiyyah.

3 — Imām Ibn al-Qayyim wrote, "The second viewpoint: That we agree for argument sake that they are considered kuffār."

Right here, Ibn al-Qayyim is pointing towards the terminology used by the vast majority of the scholars in the ummah, that they are called kuffār, irregardless of whether the hujjah was established or not.

And Ibn al-Qayyim didn't have anything against this view either, except for the fact that he argued no punishment is established upon them in the Ākhirah due to the hujjah not being established, and used the Āyah as proof, "We were not punishers until we send a messenger."

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [26.10.18 22:27]

Since many scholars understood this Āyah as referring to punishment in the dunyā, meaning you cannot initiate fighting the kuffār until you convey the message to them, and that in the Ākhirah they are in the hellfire before the hujjah being established or that they're under the will of Allāh, He may choose to punish or forgive them.

Conclusion: Therefore, we come to learn that there's no difference between Imām Ibn Taymiyyah, Ibn al-Qayyim, Muhammad Ibn 'Abdīl-Wahhāb and the rest of the ummah when it comes to

considering whoever commits shirk as a mushrik, even though they disputed whether the terms kufr and kāfir can be applied before the hujjah!

Moreover, when we apply the hujjah upon others, it's not necessary that they "understand" the hujjah as the murji'ah claim, or "be proven their kufr" as the Safsūtiyyah sect claims, wherein a person doesn't have shirk established within him unless he knows it's shirk, which is a belief worse than the Jahmiyyah!

Rather, the hujjah is established upon others by showing them they're upon Bātil, but as for major shirk which negates the Tawhīd of Allāh, then the hujjah regarding this is the 'Aql, Fitrah and Mīthāq, as our mere intellect knows diverting acts of worship to other than Allāh is wrong and false, therefore the hujjah is established upon every mushrik in the sense of being a kāfir mushrik by "ism" (name).

As for being a kāfir by "hukm" (rulings), then this is what requires the textual evidences according to Ibn Taymiyyah, Ibn al-Qayyim and the rest of the ummah, except for the fact that the majority would call him a kāfir, whereas Ibn Taymiyyah would not apply the word kāfir upon him, while agreeing that he's a mushrik.

I hope this clarifies any doubts you may have. May Allāh grant us sincerity and give us a good-ending, Allāhumma Āmīn!

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [26.10.18 22:28]

^ Must read every sentence very carefully.

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [29.10.18 09:57]

[Photo]

Shaykh Hassan Ibn Muhammad al-Wā'ilī al-Yemenī (حفظه الله) is a great Muhaddith from Yemen (61 years old) who Sh. Ḥassān Ḥusayn as-Ṣūmālī (حفظه الله) has cited and praised.

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [29.10.18 11:13]

The Muhaddith who has been working on Jāmi' at-Tirmidhī for over 20 years!!

The noble Muhaddith, Dr. Shaykh al-'Allāmah Hassan Ibn Haydar al-Wā'ilī al-Wosābī (حفظه الله) who was cited and praised by the Imām of 'Aqīdah, Shaykh al-'Allāmah Ḥassān Ḥusayn as-Ṣūmālī (حفظه الله).

The noble Shaykh has memorised the book of Allāh, Sahīh al-Bukhārī, most of Sahīh Muslim, ALL of Sunan at-Tirmidhī, he has absolutely mastered this book knowing its Isnād and Matn, that he even authored a 6 volume book on the topic of Tirmidhī's statement “وفي الباب”, and he has memorised books on Jarh and Ta'dīl.

One of the students of the Shaykh wrote:

“This is our Shaykh, the ‘Allāmah, the Muhaddith, the Ustādh, Dr. Hassan Ibn Haydar al-Wā'ilī al-Wosābī, the specialist in ‘Jāmi' at-Tirmidhī, and one of the mashāyikh of our university, the Īmān university, may Allāh return it back (from the houthi mushrikīn) and purify it from the Anjās (impure filthy).”

The shaykh says about himself in this wonderful lecture after he taught in the faculty of Islamic upbringing for 30 years [1]:

“I have taught for around 20 years in the Īmān university, the science of hadīth and Usūl al-Hadīth, and a committee made a decision under the supervision of Dr. ‘Abdul-Qayyim Zaydān (رحمه الله), and I was granted the title of Ustādh (professor at the Īmān university), and during that time I've been focusing on authoring books.

From that which I've accomplished and has been printed is:

- The book, “Nuzhat al-Albāb Fī Qawl at-Tirmidhī Fil-Bāb” (6 volumes — around 4,000 pages!).
- I have commentary upon “Nuzhat an-Nathr” (by Ibn Hajr al-‘Asqalānī).
- And “Sharh al-‘Ilal” (by Ibn Rajab al-Hanbalī). [2]
- And also a part of “At-Tadrīb” (by Imām as-Suyūtī).
- Right now, I'm working on the explanation of “Jāmi' at-Tirmidhī” since around 20 YEARS or MORE, and I have completed from it around 2/3's (70% of the book) and reached the chapter of “Zuhd” (students made du'ā for him & shaykh replied Āmīn).

I devote myself on that from the aspect of the chain of narration (i.e. The Isnād field of expertise) more than anything else, wherein I speak about the ‘ilal (hidden defects) of the Hadīth from every angle, and I connect the mawqūf reports (i.e. gather the complete chain to the Sahābah) which At-Tirmidhī (رحمه الله) mentions and doesn’t connect its chain.

Likewise, I do the same thing with the Marfū’ reports (from Rasūlullāh) which are hanged (i.e. mentioned without a chain of narration).

I also speak about the hadīth’s darāyah (i.e. the Fiqh of it), I reached the 40th chapter from Kitāb az-Zuhd (70% of the complete book!).

We ask Allāh for success, guidance and precision, and this is a short summary, hayyākum’Allāh.”

May Allāh preserve the Shaykh and allow us to benefit from his complete sharh of Jāmi’ at-Tirmidhī once he publishes it!

[1] Refer to this lecture, from minute 7:30 —> 9:45 <https://youtu.be/dNueWs1ysj8>

[2] He has 13 lessons on sharh ‘ilal at-Tirmidhī by Ibn Rajab al-Hanbalī (1st lesson is 3 hours long!)



<https://youtu.be/DYgiwIHp9LI>

Moreover, he has 3 wonderful lessons on the “Level of Isnād within the Dīn and the most authentic books of hadīths” 

<https://youtu.be/F4AbU8NYrvq>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.10.18 17:25]

The destination of those who study Fiqh before ‘Aqīdah and boast about studying under ‘scholars’:

1 — This goes against the methodology of Rasūlullāh صلى الله عليه وسلم and the da’wah of the Anbiyā’, who invited their people towards Tawhīd and understanding Lā ilāha ilā Allāh before the commandments of Allāh.

2 — By neglecting the study of ‘Aqīdah, not only is your Īmān at risk, but can you imagine every single ‘Ibādah you learn (in Fiqh) and perform in your life is rendered void due to nullifying your Īmān without realising?!

3 — Let’s say you survive falling into Kufr in ‘Aqīdah, when you study Fiqh, you’re going to have no Basīrah (insight) in who you take your knowledge from, and you wouldn’t know how to differentiate between truth and falsehood, so you’re going to swing the way the wind blows you. While you boast about studying under ‘scholars’, you don’t even know that he’s considered a misguided innovator or an apostate, and what Fiqh can be taken from someone who has negated his Īmān like that?

As Sh. Ḥassān Ḥusayn as-Ṣōmālī (حفظه الله) said about these times of tests and tribulations, “Keep your thobe white and your shamākh (head-scarf) balanced when it gets windy.”

Let those who study under mubtadi’ah and murtaddīn boast for studying directly under the ‘scholars’, for they are risking their own Dīn by being affected from their evil.

Those who purified their Dīn and strived to study under the righteous scholars, shuyūkh and teachers alone are the successful ones.

And Allāh knows best.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [02.11.18 11:51]

The Imām of the Mālikiyyah in west Africa, Shaykh al-‘Allāmah ‘Uthmān Ibn Fawdī (Died 1232H) said:

ومن عبد غير الله مشرك كافر بإجماع المسلمين وإن كان ينسب نفسه للإسلام

“Whoever worships other than Allāh is a kāfir mushrik according to the consensus of the muslims, even if he ascribes himself to Islām.”

– Refer to “Al-Jāmi’ al-Hāwī Li-Fatāwā ash-Shaykh ‘Uthmān Ibn Fawdī” (1/99).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [21.11.18 11:50]

[Photo]

A message to the Tawagheet by Ibn Hazm - Read below.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [21.11.18 11:50]

[In reply to Sh. Ḥassān Ḥusayn as-Ṣōmālī]

Imām Abū Muhammad Ibn Hazm al-Andalusī (رحمه الله) has a message for the Tawāghīt of the world in “Al-Fisal” (1/246):

“And what their rabbis have agreed upon, may Allāh curse them, is that whoever defames Allāh and the Prophets is to be disciplined.

But whoever defames the rabbis is put to death, i.e. killed. You should be astonished at this and know that they deviated from the true Dīn, infact they have no Dīn, they give precedence to themselves over the Prophets, may peace be upon them, and give precedence to themselves over Allāh the Exalted and Majestic.”

The wicked Tawāghīt among the jewish rabbis agreed upon disciplining the one who insults Allāh and the Prophets.

Compare that to the Tawāghīt who take it further and say it’s freedom of speech to insult Allāh and the Messenger, but the one who insults the ruler is imprisoned or put to death.

May Allāh curse the Tawāghīt in the dunyā and ākhirah.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [23.11.18 10:52]

[Forwarded from Current Affairs]

Stay up-to-date, bi-ithnillah.

Current affairs channel link: <https://t.me/joinchat/AAAAAE38v4VVjIsODPZjkQ>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [23.11.18 10:56]

The reason why it is harām to pray in ASWJ masjids & any place which allows any apostate preacher to preach.

1 — If you want to understand who aswj are, look at who they take their Dīn from. I have observed many aswj preachers, and see how they always say u gotta take from people of knowledge? Well, guess who they take from!

They take from govt scholars and pure sell-out apostates and even madkhalis in the Arabian Peninsula, who say the intelligence agencies are mujāhideen for staying up at night and protecting the lands of “tawhīd”. They are in reality blind-followers to these shuyūkh overseas, and following their footsteps (loving authority, wealth, and reputation).

They oppose our scholars of Haqq, but would only ever mention them to suit their desires, and this is a matter of experience over the past few years which I’ve noticed from them.

They even allow pro-saudi preachers and shuyūkh who work with kuffār and support snitching on muslims to give talks in bukhari house and all aswj centres I’m aware of, infact the head of ASWJ Abu Ayman openly works with the police force and his spokesman admits on telling the authorities about brothers who are ‘suspicious’. An article in 2008 mentioned that Taufiq Mallah encouraged authorities to work with other Imāms in de-radicilisation.

Jamil al-Biza was asked about this when he was praising abu ayman in a recent post, and deleted the comment in an arrogant fashion and said you are free to like or dislike, and have your own wall to post on.

Jamil el-Biza himself liked and said “may Allah reward you our Shaykh” to Tahir Wyatt under a video of an american initiative of de-radicilisation and extremism.

2 — Their ‘Aqīdah and Manhaj in Īmān/Kufr & Takfīr is pure misguidance, wherein they are opposing the Ijmā’ of not only ahlus-sunnah, but also opposing the Ijmā’ of the murji’ah and ashā’irah in this topic.

An example of that is their claim of generalising excuse of ignorance/misinterpretation/Ikrāh for all those who fall into apostasy, wherein they almost have removed the hukm of takfīr upon apostates who claim Islām.

But if they become a jew, christian, atheist, claim prophethood, this is where they won’t hold back. And this is pure misguidance, since they are labelling mushrikīn and Tawāghīt as muslims.

Secondly, even concerning the nullifiers of Islām, many of them (such as Nassim Abdi) adopt the ‘Aqīdah of the Jahmiyyah sect, that aiding the kuffār against the muslims is NOT kufr, unless you

LOVE the Dīn of the kuffār. But if someone doesn't love the Dīn of the kuffār, then assisting the armies of Abū Jahl against the ummah of Muhammad صلى الله عليه وسلم is not kufr.

3 — They are defeatists in the topic of Jihād, so instead of treating the authority that Disbelievers have over Muslims in a particular land as a temporary and untenable position which requires either Hijrah or a steady build-up of numbers of strength over time in order to fight those Disbelievers and impose the Shari'ah over them; the "Minority Fiqh school" states that the authority of Disbelievers is acceptable and Muslims can permanently coexist with Disbelievers as long as certain rights are guaranteed.

Not a single scholar in Islamic history ever contradicted the principle that Jihad against Disbelievers is a permanent requirement until the Hour and that it is not allowed for Muslims to live under the authority of Disbelievers unless there is complete autonomy and a possibility for conquest/conversion in their staying.

Only Muslim preachers who follow the deviant "Minority Fiqh school" and their followers claim that Jihad is not an obligation or that it is allowed to coexist peacefully with Disbelievers under their authority. These are the same people who call for a "Meccan-era of Da'wah" which conveniently never ends with conquest or the imposition of the Shari'ah.

4 — Under this same pretext, they justify committing apostasy by joining ANIC which officially adopts democracy as its way of life, praises the constitution and police force.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [23.11.18 10:56]

Even though the aswj preachers will claim they don't agree with the constitution and it's unislamic, but abdu-salam zoud said their courts are just, and Imām Siddīq Hassan Khān (student of shawkani) said this is clear-cut apostasy to say any man-made law is just, since Allah has called it a taghut and oppressive.

Moreover, the mufti gave a retirement speech in anic office, abdu-salam zoud and the shuyukh were clapping at the end after hearing kufr. And kufr is being said under their names in the bayans.

Some have said "We didn't know about what the bayan's said except when they were published", however after being informed, they remained to stay within anic, and many aswj preachers are in there.

5 — In terms of their political stances, they are also misguided, since they defend apostate gulf-turkish funded rebels (such as ahrār ash-shām) and their allies, whilst delivering lectures condemning the muwahhidīn and considering them khawārij!

Jamil el-Biza out of his pure ignorance cannot differentiate between the rulings of a kāfir aslī and kāfir murtad, so he applies hadiths of kafir asli upon kafir murtad, wallahul-musta'ān.

You will also hear from them that a person who says shahadah is better than kafir asli since he utters shahadah, whereas Ibn Taymiyyah mentions an ljmā' that the kāfir murtad is worse than a kāfir aslī, since the punishment of murtad is death, whereas kafir asli may live under islamic rule, and his meat may be eaten (if he's from people of book), and what benefit does uttering shahadah have if you're negating it with shirk, apostasy and kufr?

This is like someone who says, "I'm a qualified worker, I'm a qualified worker, I'm a qualified worker", tayyib but does saying this statement benefit him in any way if he doesn't do any work? Absolutely not, so why double standards concerning those who utter the shahādah?

This is a summary on why ASWJ and all other Bātil organisations are misguided and have even allowed apostate preachers to deliver khutbah's which makes it harām for a muwahhid to pray in their places of worship, until all apostasy is removed.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [24.11.18 14:05]

[Forwarded from Shield of Taqwā]

Imām Ibn al-Jawzī (رحمه الله) stated in "Kitāb at-Tibb ar-Rūhānī" (pg. 103):

"The best way to discipline a woman is by preventing her from speaking with other women (who are not righteous, who possess evil traits and morals) & from leaving the house (unnecessarily). Further, an elderly woman should be assigned to discipline her, teaching her how to respect her husband, informing her of the rights of a husband, also to dignify in her eyes he who spends moderately, and act as her preserver..."

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [25.11.18 17:58]

A benefit I've derived is that Christians are unable to prove the existence of their God from a mere rational perspective, especially to Atheists who require intellectual and logical proof before everything (hence many christians become atheists coz the trinity isn't logical).

For this reason, the 'Aqīdah of Tawhīd is the best millah to follow, since belief in a Creator and unifying Him in worship is a matter known by the necessity of the intellect and Fitrah (natural disposition), which doesn't require revelation, but rather revelation simply conforms with what the

intellect and fitrah is established upon, and diverting those who flipped their fitrah and intellect back onto the straight path.

As for the christians, they cannot affirm the existence of God according to the mere intellect, since the belief of God having partners ascribed to Him (Jesus and Holy spirit) requires textual evidences.

Moreover, the claim that Jesus and the Holy spirit are partners of God necessarily implies that every single Prophet of God sent before Jesus never truly understood who God is.

Since every prophet was sent to command the people to worship 1 God, not to worship Jesus and the Holy Spirit as equal partners besides God.

The muslim belief is that ALL prophets agree upon Tawhīd, but rather their legal rulings (of Fiqh, halāl & harām, etc...) differ.

So it's rationally impossible that Allāh would send every single prophet and messenger to mankind to worship Him alone, then send Jesus to come with a bid'ah (innovation) and direct them to worship him besides Allāh, which necessitates that the call of Jesus contradicts the message of every prophet, which is either attributing Jahl (ignorance) to Allāh, or attributing Kufr (disbelief) to Jesus.

And Allāh knows best.

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [25.11.18 21:08]

Imām Al-'Izz Ibn 'Abdis-Salām (رحمه الله) said about Ibn 'Arabī:

"He is an evil Shaykh and liar, he says the world is eternal without beginning and doesn't prohibit unlawful relations."

— Refer to "Siyar A'lām an-Nubalā'" (23/48).

Al-Hāfidh Ibn Hajr al-'Asqalānī (رحمه الله) said:

"I asked our Shaykh Sirāj ad-Dīn al-Bilqīnī about Ibn 'Arabī, so he immediately answered that he's a kāfir."

— Refer to "Lisān al-Mīzān" (4/318).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [25.11.18 23:02]

[Forwarded from Shield of Taqwā]

[Photo]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [25.11.18 23:17]

Asalām walaykom wa rahmatullāh dear brothers and sisters, its very sad to say every month we fall very short on raising funds for our brothers behind bars. As for this month not only have we fallen short for them but also no support or funds has been given to the families we are working with.

I ask you all an Amanah upon you to give from your wealth as little as a dollar in support for your brothers and sisters.

Wallahi fear for your akhirah fear Allāh that he might throw you into trials like these brothers and families have been going threw fear the duā of the angels against you and give from what Allāh has provided you with as a test

Help us in helping the oppressed

Help us in helping their orphaned children their struggling wives we have 2 days left to come up with the remaining \$460 for our brothers and insha'Allāh if we can raise \$3000 more this will insha'Allāh help out all the families with their Rent and bills

May Allāh swt bless the donors with more to give and spend and protect you from falling into such trials

Donation info 

Bank Name: Adnan elkassir

Account number: 11118290

Bsb: 062196

Reference: Light Of Guidance

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.11.18 11:21]

Studying knowledge and becoming a scholar doesn't exempt one from being a major sinner by abandoning his ummah.

Subhan'Allah how most of mankind have neglected even the obligation of seeking knowledge, let alone implementing it.

لا حول ولا قوة إلا بالله

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.11.18 11:31]

Alhamdulillah for everything.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.11.18 12:24]

[Forwarded from Shield of Taqwā]

Don't ever befriend or keep the company of anyone who insults the Mujāhidīn. How can anyone not love the Mujāhidīn and very few righteous 'Ulamā'. Those who have left everything behind to fight for the sake of Allāh and sacrificed all their time to bring honour and victory back to this Ummah by Allāh's Will and to defend and revive the Dīn of Allāh from the East to the West. Stay away from the wicked munāfiqīn who speak badly about them.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [26.11.18 21:33]

[Photo]

"Abū Bakr at-Tūnisī (Died 718H) cited the consensus of the scholars within every religion that Allāh ﷻ began all of His books with Bismillāhi ar-Rahmān ar-Rahīm."

— Refer to "Hāshiyat al-Bayjūrī 'ala Jawharat at-Tawhīd" (page 23).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 00:01]

It's wonderful seeing more brothers and sisters adopting the correct 'Aqīdah, I'm happy الحمد لله ☺

You are the future of this ummah who will be teaching the Dīn of Allāh to the kids growing up, and one thing that must be kept in mind is pure justice, as there's no one Allāh hastens to punish more than the oppressor.

May Allāh enable the knowledge of Tawhīd to spread over the horizons ☁

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 00:31]

Rejecting democracy isn't simply believing the judgement of the people besides Allāh is invalid and major shirk, but we must also not participate via our 'actions' in this system of selecting deities (PM's who legislate besides Allāh) or voting 'yes' to a man-made constitution, which is a 'statement' of Kufr.

Īmān is belief, speech and action, which means that our Islām is nullified by belief (such as accepting that the people have the right to determine the type of state they want), speech (such as voting "Yes" for the constitution or hailing praises to those Tāghūt deities who gain victory through this means of shirk), and actions (such as selecting PM's who legislate besides Allāh to represent the people as a judge over them).

Subhān'Allāh, it's as if Imām Ibn Kathīr (رحمه الله) is speaking about these mushrikīn in his Tafsīr of sūrat al-An'ām, Āyah 114:

: يقول الله تعالى لنبيه محمد صلى الله عليه وسلم : قل لهؤلاء المشركين بالله الذين يعبدون غيره (أفغير الله أبتغي حكما) أي بيني وبينكم

“Allāh the most High says to His prophet Muhammad (صلى الله عليه وسلم); Tell these mushrikīn in the sight of Allāh who worship other than Him:

{Then is it other than Allāh I should seek as a judge}, i.e. between me and you.” [End Quote].

أَفَغَيْرَ اللَّهِ أُبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِّن رَّبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

[Say], "Then is it other than Allah I should seek as a judge while it is He who has revealed to you the Book explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters." [6:114].

It's also amazing how two verses after, Allāh سبحانه وتعالى says:

“And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but falsifying.” [6:114].

A relevant connection to the topic of voting is making du'ā and praising kuffār win in elections. One of the contemporary scholars wrote:

“If Imām al-Winshirīsī (Died 914H) issued a fatwā that merely making du'ā for the kuffār to remain and have a long prosperous rule 'is indicative of the supplicator's apostasy, infidelity and corrupt inward state and belief, due to what it necessitates of being pleased with Kufr, and being pleased with Kufr is disbelief', then how about the one who takes up arms along their side, defending them, while killing his muslim brothers, and does to them what the enemies do of imprisonment and looting, and on top of that he enables the kuffār to take authority over the lands of the muslims and their necks.” [End Quote].

Imagine if Imām al-Winshirīsī al-Mālikī - the great author on Walā' & Barā' - was alive today and saw the reality of people making du'ā for the Tawāghīt to remain in power, wishing for their success through a path of shirk, and even supporting them.

Regarding this context, Shaykh al-'Allāmah Ḥassān Ḥusayn as-Ṣōmālī (حفظه الله) mentioned in his book “Al-I'ānah Li-Tālib al-Ifādah” (page 25-26):

“Such as my commentary upon the takfīr made by Imām Ibn 'Azrah al-Azdī (رحمه الله) against the ones who give Khutbahs under Banī 'Ubayd:

“If this was the judgement made by the Imām concerning the one who makes du'ā for the murtaddīn, then what is the ruling on the Faqeeh (jurist) who aids them and defends the Tawāghīt, along with the occupying soldiers.”

And also my commentary upon the judgement (of Takfīr) made by Abī Ja'far ad-Dāwudī (Died 402H) against those who give Khutbahs (that make du'ā for their Tāghūt):

“This is the judgement made by the Imām and elucidator of Bukhārī against the Khatīb (khutbah giver), so imagine the judgement upon whoever defends them, aids them with what's beyond that.” [End Quote].

May Allāh enable the people to see the many corruptions found within voting in this system created by the kuffār.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 11:01]

O Allāh, ease the burdens upon the true believers and make them successful in the dunyā & ākhirah.

Subhān'Allāh, I was listening to a lecture where Islām was being described as being the only Millah which emphasises on working in this dunyā to attain immense rewards in the āakhirah.

It's a Dīn which keeps the economy flowing so well that even during Hajj which has so many great acts of worship, the sharī'ah has permitted buying and selling.

By the apparent, it seems that this is focusing on money and business which are worldly matters, but it's Allāh who has given ajr to those who work hard in this dunyā for the pleasure of Allāh.

Allāh says in the Qur'ān, "And don't forget your share of the dunyā".

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 14:15]

[Photo]

The defender of the mujāhideen and the Hāfidh of the 6 books of hadīth in Lebanon, Sh. Abū Mus'ab ash-Shāwī (فك الله أسره) ﷺ

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 14:17]

[Photo]

May Allāh free our shaykh Abū Bakr at-Tarābulsī, i.e. Sh. Ibrāhīm al-Barakāt (حفظه الله), the Hāfidh of Bukhārī & Muslim.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 16:11]

[Forwarded from Shield of Taqwā]

[Video]

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 18:49]

Imām Muhammad Ibn ‘Abdil-Wahhāb (رحمه الله) in “Ad-Durar as-Saniyyah” (1/71-72) sends a message to every muwahhid and muwahhidah:

“What you must know from the wisdom of Allāh سُبحانه وتعالى, is that He did not send a prophet with this Tawhīd except that He made for him enemies as Allāh the most High said:

“And thus We have made for every prophet an enemy - devils from mankind and jinn, inspiring to one another decorative speech in delusion.” [6:112].

And the enemy of Tawhīd may have studied many sciences, books and proofs as Allāh the most High said:

“And when their messengers came to them with clear proofs, they [merely] rejoiced in what they had of knowledge.” [40:83].

So if you’re aware of this, and you’re aware that the path to Allāh must have enemies sitting for you, people of eloquence in their speech, knowledge and proofs, as Allāh the most High said:

“And do not sit on every path, threatening and averting from the way of Allāh.” [7:86].

Therefore, what’s binding upon you is to learn from the Dīn of Allāh what would become as a weapon for you to fight these shayātīn (devils), who their Imām and early predecessor (i.e. Iblīs) said to your Lord the Exalted and Majestic:

“I will surely sit in wait for them on Your straight path — Then I will come to them from before them and from behind them and on their right and on their left, and You will not find most of them grateful [to You].” [7:16-17].

However, if you turn to Allāh, and pay close attention to the proofs of Allāh and His clear evidences, do not be afraid, and do not be saddened, for indeed the plots of shaytān is weak.

And the layman among the muwahiddīn overpowers 1,000 scholars of these mushrikīn, as Allāh the most High said:

“And indeed, Our soldiers will be those who overcome.” [37:173].

So the soldiers of Allāh, they overpower everyone via their proof and tongue, the same way they overpower everyone via the sword and teeth.

The only fear for the muwahhid is whoever follows a path while he has no weapon, and Allāh has blessed us with His Book, which He has made as a:

“Clarification for all things and as a guidance, mercy and glad tidings for the Muslims.” [16:89].

So no person of falsehood comes with a hujjah, except that there’s something in the Qur’ān which invalidates it, and clarifies its falsehood, as Allāh the most High said:

“And they do not come to you with an argument except that We bring you the truth and the best explanation.” [25:33].

Some of the mufasssīrīn said, this Āyah is generally applicable to every type of hujjah which the people of falsehood come with till the day of judgement.”

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 19:49]

[Forwarded from Shield of Taqwā]

#Benefit | To add extra benefit, in “Kashf ash-Shubuhāt” by Imām Muhammad Ibn ‘Abdīl-Wahhāb (رحمه الله), he also mentions:

والعامي من الموحدين ، يغلب الألف من علماء هؤلاء المشركين ، كما قال تعالى : وإن جندنا لهم الغالبون
فجند الله هم الغالبون ، بالحجة واللسان ، كما أنهم الغالبون بالسيف والسنان وإنما الخوف الموحّد الذي يسلك الطريق وليس
معه سلاح

To break down this, it can be said:

Or, “The general person or the lay person from the Muwahiddīn...

So, meaning from the Muslimīn, the people of Tawhīd.

...has the ability to beat 1000 of the scholars of the mushrikīn. As Allāh said, “And our soldiers, they will be the ones who are victorious.” [37:173] So the army of Allāh, or the soldiers of Allāh [in this context, he’s referring to the Muslimīn], they are those who are victorious when it comes to there proofs on their tongue, just as they are the ones who are victorious with their swords and their spears...

So, meaning, just as they're victorious on the battlefield when they fight, they're also the ones who are victorious when it comes to arguing for Tawhīd and arguing against Shirk.

...The only thing that is feared is for the muwahhid or the person of Tawhīd [so in this context, he's referring to the Muslimin] is to go about this path [calling to Tawhīd] but they don't have the sufficient amount of weapons.”

So, what he's referring to here is someone who gets involved in this matter, calling to Tawhīd and arguing against Shirk, but they don't really know, they don't have a sufficient amount of knowledge to refute these types of things.

So this is what's feared, someone may get involved in this issue, and they're on the truth, and they know what's wrong, but then they get themselves involved in arguments, and they get themselves involved in discussions. That even though they're correct, but they don't know how to refute these ideas and because of this, people listening or people who are sitting around while this is going on, it looks to them that this person doesn't know what he's talking about and therefore they might follow the thing that is wrong.

So, this is what the Imām says and this is why he says it. And then he refers to the general lay person being able to beat 1000 of the scholars of the mushrikīn.

So, what he means here is that, or the reason for this is because something that's wrong can't be right, it'll never be right, Shirk, so something that's an insult to Allāh, regardless of how many people follow it or how many people call to it, it's never something that will be correct.

So, as long as the person is on Tawhīd, then he is able to beat the scholars of Shirk on this matter. This doesn't mean he'll always win an argument clearly because he might not know how refute what's being said or he might not know what to say to these people, but the fact he's still upon Tawhīd and that he knows Shirk is wrong, then this is something that's sufficient for him to be considered that he was victorious, or he was the one who won in this situation.

When we say people who are lay people or people who are 'ammī', that's what the Imām refers to here. Literally it translates to someone who is illiterate or unlettered.

There's a number of different types that we can talk about for this, so one is called "Amm-il harfī wa'l qirā'ā", or someone who is illiterate when it comes to reading or writing and this is also what could be called "al-Ummī", so when Allāh (سبحانه و تعالی) referred to the Prophet (صلى الله عليه وسلم),

He referred to him as “al-Ummī”, and this has nothing to do with the amount of knowledge, all it means is that the person can’t read or write.

The second type is what we say is that he’s an “Ammī”, it can be when it relates to his belief. So, he’s a lay person, he has no knowledge when it comes to his beliefs, and this, we would call someone who’s not upon Islām because obviously someone who’s upon Islām opposed to someone who isn’t upon Islām, the person who’s Muslim would be considered one of knowledge, and the person who’s on Shirk, would be considered someone of ignorance.

Continued 

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 19:49]

[Forwarded from Shield of Taqwā]

#Benefit | The last one, and this is what the author’s referring to here is the “Ammī” from the Muwahiddīn, or the general lay person from the Muwahiddīn, or from the Muslims. In this context, we call him an “Ammī” or someone who’s a lay person, merely because he doesn’t know the arguments, or he doesn’t know the evidence from the Qur’ān and the Sunnah to prove his beliefs. He’s on the correct beliefs but he doesn’t have the evidence to prove them. So, he might be correct in and of himself and be safe in and of himself because he’s upon Tawhīd, but his benefit doesn’t go further than that and he can’t benefit people beyond himself in that sense.

The next point to talk about is when Allāh said that the victory will be for the Muslimīn or His ‘jund’. There’s a number of different types of ‘ghalabah’ or victory, or being victorious that we can talk about.

The first is the victory that is related to being upon the correct ‘Aqīdah. So just being upon the correct ‘Aqīdah is already a type of victory because if we know that the vast majority of the people aren’t upon Islām, and the people who are in Islām, according to the hadīth of the Prophet (صلى الله عليه وسلم) when he said: “This Ummah will be divided into 73 sects, all of them are in the Fire except for one.” We know that the vast majority of people who attribute themselves to Islām aren’t upon the correct Islāmic belief. They’re still Muslimīn, but they still have these misguidances. So, the fact that the person’s upon the correct beliefs, this in and of itself is a victory.

The second type of ‘ghalabah’ or the second type of victory is when Allāh (سبحانه و تعالى) gives you victory in the sense that you’re able to stay steadfast upon what your beliefs are, so whether it relates to people bringing you misguidances or misconceptions and you’re able to refute them, and you’re able to stay away from following them. Or if it becomes to someone is being put through trials in the dunyā that’s related to the religion and someone is able to stay steadfast upon the religion, then this is also a type of victory. This is what Allāh (سبحانه و تعالى) referred to when He said,

الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

Or which translates as, “It is those who believe, and confuse not their belief with dhulm [meaning Shirk], for them there is security and they are the ones who are guided.” [6:82]

So, here Allāh (سبحانه و تعالى) referred to those who are upon Islām and don’t then perform any Shirk that they are the ones who are safe and have security, and they’re the ones who are guided. And Allāh said,

يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ

Which translates as, “Allah will keep firm those who believe with the word that stands firm in this world and the Hereafter, and Allah will cause to go astray those who are dhalimin and Allah does whatever He wills.” [14:27]

Allāh (سبحانه و تعالى) also said,

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

“As for those who strive hard in Our Path, we will surely guide them to Our Paths, and verily Allah is with the Muhsinin.” [29:69]

And lastly, Allāh (سبحانه و تعالى) said,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَاللَّهُ يُمْسِكُ الْأَقْدَامَ

Or which translates as, “O you who believe, if you support Allah, He will support you and make your foothold firm.” [47:7]

Continued 

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 19:49]

[Forwarded from Shield of Taqwā]

#Benefit | So, here Allāh (سبحانه و تعالى) mentioned a number of situations which if the person stays steadfast upon the religion, and that's whether it is related to misconceptions that are brought to them, or whether it's related to trials that are brought to them in the dunyā with regards to their wealth, or with regards to their self or their family, that if the person stays steadfast upon this, then Allāh will give him the means to stay steadfast as long as the person is sincere. So, this is the second type of victory.

The third is that if the person dies upon something good, so meaning they at the very least die upon Islām and in a better situation. They die in a good state, so maybe while they're praying, or they die while making da'wah or they die while fighting for Islām or something like this.

So, this is the last type of victory, and that's similar to when Allāh mentioned in Sūrat al-Burūj about 'Ashāb al-Ukhdūd', that these people were killed and all of them were killed but despite that, Allāh said that they were victorious.

ذَلِكَ الْقَوْزُ الْكَبِيرُ

"That is the great victory" [85:11]

So, Allāh (سبحانه و تعالى) said this about them and the only reason that was said about them because they died upon Tawhid, and they died upon what Allah was pleased with. So, this is a bit about the issue of ghalabah.

There's also a second way of looking at victory, the first way we looked at victory relates to the actual victory itself so what is considered victory. The second type we look at is how will the victory come.

So, the author mentioned two types, the first was the victory or the ghalabah as it relates to proofs and arguments, so meaning that if someone is upon Islām, and they're calling to Tawhīd, then they will be victorious with regards to the proof that they use and the arguments that they have and the reason for that is...we know that Tawhīd is correct and Shirk is something that's false so it can never be proven that Shirk is something that's correct. So, maybe the person in and of himself can't argue for it and can't prove it with his words, but in and of itself, what he's arguing for is something that's correct, and this is what the author referred to.

The second is the type that relates to fighting itself when it comes to weapons and this is the type that sometimes the Muslimīn will be victorious with it and sometimes they won't be. We know in

the time of the Sahābah, there were certain battles that they lost and in the time of the Tābi'īn and so on and all the way down, we know that there's sometimes Allāh will give the Muslimīn victory, like physical victory and sometimes He won't, but when it comes to arguing on behalf of Tawhīd, then we know that it will always be something that is victorious.

[Abridged from the Sharh of "Kashf ash-Shubuhāt"]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [29.11.18 23:38]

There was a tweet made by Sh. Ahmad Jibrīl about those who always smile being rare treasures who you must keep and preserve.

I tried searching so many times but couldn't find the tweet.

You know the amazing thing about remaining calm and smiling, is that you feel a sense of relief and know that Allah has everything under control.

There were times of my life I can't believe I got through it, as it felt like forever.

But Allāh always makes a way out, it's incredible how Allāh does it. If I enter Jannah **إن شاء الله**, I just wanna ask Allāh how He takes people out of darkness into light, that's so amazing.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [30.11.18 15:46]

[Forwarded from Shield of Taqwā]

الحمد لله

After hardship, there is ease.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [01.12.18 01:23]

[Forwarded from Ahlut-Tawhīd Publications]

As-salamu 'alaykum hayyakumullah.

From Dabiq To Rome (#39) soon, in sha Allah...

<https://t.me/joinchat/AAAAAExPS0xK8H9hVNpmg>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [01.12.18 02:04]

[Forwarded from Ahlut-Tawhīd Publications]

[File : From Dabiq To Rome #39.pdf]

From Dabiq To Rome (#39)

- A Preview of what Awaits

- Fatwa from Shaykh Hamud ibn 'Uqla on Judging by Man-made law

- Military Ops

Barakallahu fikum

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [02.12.18 19:38]

[Photo]

Beneficial words by Ibn Qudāmah on repeating the phrase of divorce.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [02.12.18 19:39]

[In reply to Sh. Ḥassān Ḥusayn as-Ṣōmālī]

#Divorce | It's very common to hear Ibn Taymiyyah's opinion that 3 divorces in a sitting = 1, but it's worthwhile to ponder over the Hanbalī madhab's position in issuing triple divorces, since 3 is not always 3 as many think, rather it depends upon how it's said

Imām Ibn Qudāmah al-Hanbalī (رحمه الله) mentions in "Al-Mughnī" (6/152-153), Tahqīq of 'Abdul-Qādir:

"If he said; You are divorced, divorced, divorced, and he said "I intended extra emphasis", it would be accepted from him, since speech is repeated for extra emphasis.

This is like the Prophet's saying, "Her Nikāh is Bātil, Bātil, Bātil".

However, if he intended its occurrence and repeated the divorces, she would be divorced 3 times.

If he didn't intend anything, nothing would occur except 1 divorce, because there's no harf (connecting word) which came in-between the divorces to necessitate a separate divorce, therefore the divorces won't be separately counted.

If he said, you are divorced, and you are divorced, and you are divorced, and he said "I intended extra emphasis with the second divorce", it wouldn't be accepted from him, because he differentiated between the first and second divorce with a harf (connecting word) which necessitates a conjunction and differentiation, and this prevents the claim of extra emphasis. As for the third divorce, it's just like the second phrase.

So if he said, "I only intended extra emphasis with it", we would take his word for it (i.e. not claim he's lying about his intention), but is it accepted from him in a court hearing (infront of a shar'i judge or shaykh)? This is extracted upon two narrations:

1 — It's accepted, which is the madhab of ash-Shāfi'ī, since he repeated the phrase of divorce like the first situation, therefore his explanation of extra emphasis is accepted, just like if he said, you are divorced, you are divorced.

2 — It's not accepted, since the conjunction harf (connecting word) necessitates a separation, therefore anything that opposes this is rejected, just like it's not accepted in the second type of divorce.

So if he said, you are divorced, so you're divorced, so you're divorced.

Or you're divorced, then you're divorced, then you're divorced.

Or divorced, then divorced, and divorced.

Or divorced, and divorced, so you're divorced.

And what's similar to that, no claim of extra emphasis would be accepted from him, because every single phrase is different than its previous phrase, contrary to its original phrase (due to being separated with a connector), and extra emphasis only occurs by repeating the first phrase in a direct fashion.”

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [02.12.18 22:25]

Alhamdulillah for the obligation of being different than the mushrikīn. Allāh's obligations are a mercy upon us ﴿

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [04.12.18 09:06]

[Photo]

“Shaykh Sulaymān is doing well with good health, I visited him recently in the Tarfiyyah prison. While knowing that his sentence has finished, which is 15 years that he completed in prison. Right now, he's waiting for the order of being released.”

— Sh. Sulaymān al-ʿAlwān's brother, ʿAlī Nāsir al-ʿAlwān.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [04.12.18 09:09]

[Photo]

The sentences for many ʿUlamā' are almost finished, may Allāh hasten their release.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [04.12.18 09:31]

The story of the Nimrod ended with a fly.

The tyranny of the Pharaoh ended with water.

The conspiring of 10,000 confederates against Madina ended with wind.

So, don't busy your thoughts regarding “how” falsehood will be stamped out, but busy it with “what” your role will be in carrying the truth amidst your family, community and Ummah at large.

— Shared.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [04.12.18 13:02]

Imām Abū Hāmid al-Ghazālī (رحمه الله) draws an eloquent comparison between rebuking great scholars, shyness, Īmān and Nūr:

“The likes of this rebuking against the major scholars doesn't occur except among those with weak intellect and little Hayā' (shyness), since Hayā' is the result of Īmān, and Īmān is the result of having light in the heart;

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُّورٍ

“And whoever Allāh has not granted light, for him there is no light.” [Sūrat an-Nūr, Āyah 40].”

— Refer to “Haqīqat al-Qawlayn” (page 66).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [04.12.18 22:50]

For transcribed lectures, join the following channel:

@TranscribedLectures

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [06.12.18 08:22]

Allāhu akbar, I can't believe I achieved getting 65% in the exam of the most important pre-requisite subject of my course ♡

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [07.12.18 15:31]

A good way to understand the obligation of seeking knowledge, is that completely turning away from learning the Dīn and implementing it is Kufr by Ijmā'.

As for turning away from learning "some" matters of the Dīn, you can also fall into Kufr by Ijmā' if it's an essential matter to learn.

Whenever the Imams spoke about hypocrisy in not implementing knowledge, it doesn't mean they said it's better to refrain from seeking knowledge, infact this is a popular misconception which is incorrect.

To explain in short, we have 2 matters:

1 - Abandoning the wajib of learning a specific commandment = a sin.

2 - Abandoning the wajib of acting upon this specific commandment = a sin.

This shows that if you learn the commandment, you are rewarded for knowing it, but simply sinful if you don't act upon it.

Whereas the one who didn't learn it in the first place receives double the punishment, since he left off 2 obligations.

Ash-Shāfi'ī, al-Ghazālī and al-Qarāfī cited the consensus of the scholars regarding this point.

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [07.12.18 18:02]

Some Christians asked me why it's considered problematic that God didn't tell the people immediately that Jesus is His divine son, since God can explain his characteristics gradually over time.

My reply to that was, I 100% agree that Allāh can gradually explain his characteristics to the people.

And our ḥadīths confirm this as there are more than 99 names of Allāh, and just because I may be ignorant of some of them, or let's say most of them, it wouldn't make me ignorant of Allāh and the main qualities required to worship Him.

Now if the reason Allāh wanted to mention Jesus is son of God later simply to add an additional quality of His by having a son, then you guys are free to believe in this with the condition that you don't make belief in Jesus being the son of God as a condition of Faith for our salvation, since if that was the case, Allāh would have placed this creed in our mere intellect and conscious and also spread it for the 1000's of previous prophets that came to teach the word of God.

Thus, if I refuse to worship Jesus as the divine son of God, this wouldn't make me a disbeliever under the pretext of "denying God", otherwise it would imply that every other prophet before Jesus didn't truly worship God or convey this message to the people.

This is one of the core fundamental differences between Islam and Christianity, and look how basic Islām is, we affirm the existence of 1 God even without the need of revelation, but is a Christian able to say people are able to affirm the trinity without their interpretation of the Bible? Absolutely not, which shows that if someone has never heard about Jesus or Muhammad, he can never be a believer in God according to the Christians, unlike the case with Islam where we say they can be monotheists by purifying their worship to God and God alone.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [08.12.18 00:50]

[Forwarded from Ink of the Scholars]

New channel 

t.me/InkoftheScholars

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [08.12.18 11:02]

[Video]

Wonderful poem for Sh. Hassaan Husayn as-Somaali who has been through many trials and tribulations.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [08.12.18 11:18]

[Forwarded from Ahlut-Tawhid Media]

Salamun 'alaykum. New subtitled video released by Ahlut-Tawhid Media 

<https://www.bitchute.com/video/S5LjWtfHCyeB/>

Channel link: <https://t.me/joinchat/AAAAAE3mX24lrbkLE4vB4g>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [10.12.18 18:56]

“When there was a war between the crusaders and khawārij in Andalus in the 5th century, the ‘Ulamā’ issued verdicts on the obligation of supporting the khawārij against the christians.”

— Sh. Sulaymān Ibn Nāsir al-‘Alwān (فك الله أسره).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [11.12.18 01:06]

[Forwarded from الحمد لله]

"The slave does not leave iman except by denying what brought him into it."

Shaykh Hamud ibn 'Uqla (rahimahullah) said:

This point of his (rahimahullah) contains some criticism. And the meaning of his speech here is that one can not disbelieve except by denial; so actions can not be considered something that makes one a kafir. And this conflicts with the madhhab of Ahlus-Sunnah wal-Jama'ah. But Imam at-Tahawi rahimahullah was from the Murjiah, and the Murjiah do not see actions as being from iman and do not make takfir due to an action. Therefore, he stated: "the slave does not leave iman except by denying what brought him into it." This is not correct. Indeed, he could depart from iman by other than denial and being other than a denier; he could do anything from the matters that are kufr and thus become a kafir outside of iman.

Channel link: <https://t.me/joinchat/AAAAAE0ydvdNI9sQbRSRyQ>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [11.12.18 10:29]

[Forwarded from Light Of Guidance Inc]

Only \$200 needed o' Muslims this sister wears the niqab And is abused on public transport in front of her children we want to help here asap in sha Allaah so dig deep no donation is too small.

Assalamu 'alaikum wa rahmatullahi wa barakatuh

We have a single sister with 3 young kids

She is desperately in need of a car she is constantly walking them every where.

She has no other financial help.

As one with children will know what a struggle it is to travel with kids on public transport. Our aim is to only raise a few hundred.

No donation is too small.

May Allaah ﷻ reward you.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [11.12.18 10:29]

[Forwarded from Light Of Guidance Inc]

[Photo]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [11.12.18 11:33]

Allāh سبحانه وتعالى says, "And among the people (الناس) are those who take other than Allah as equals [ند to Him]." [2:165].

After explaining the definition of الند (equal partners) and that it includes obeying leaders and scholars contrary to what Allāh has commanded and prohibited, Imām Ibn Badrān al-Hanbalī (رحمه الله) mentions in his book of Tafsīr “Jawāhir al-Afkār” (page 434-435):

“Allāh mentioned after this Āyah, “When those who have been followed disassociate themselves from those who followed them.” [2:166], and this is not possible except for those who took these men as equals and partners to Allāh the most High, wherein they adhere to exalting and submitting to them, the same way the believers adhere to submitting to Allāh the most High, and Allāh says, “They have taken their scholars and monks as lords besides Allah.” [9:31].

Moreover, the word الناس (among the people) is general, and what’s preferred is to hold it upon all types of people among the people of the book, idol worshippers, and whoever does an action which is similar to the actions of these people.” [End Quote].

A benefit which is often ignored is Ibn Badrān’s statement, “And whoever does an action which is similar to the actions of these people” in taking leaders and scholars as lords besides Allāh, which shows that claiming Islām doesn’t exempt one from being excused of doing the same actions as the kuffār.

Infact we have many scholars who are rabbis and priests which are followed besides Allāh by those who claim Islām, ordering their followers to commit shirk and permit what Allāh declared forbidden.

And Allāh knows best.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 10:49]

“The Prophet, صلى الله عليه وسلم, said: "Pride and haughtiness are the qualities of the owners of camels, while calmness and tranquility are the qualities of the owners of sheep." (Agreed upon) We even take on the characteristics of the animals around us. Yet, some claim they can live amongst kuffār and their religion will be safe.”

– Sh. Haytham Sayfaddīn حفظه الله.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 19:38]

Q. What's the age required for a male to be a mahram?

A. Shaykh al-'Alwan mentioned that there's a difference of opinion whether he must reach maturity or not, but he mentioned what's correct is that whenever he's capable of looking after the woman irregardless of reaching maturity or not, he's considered a mahram, even if he's a mumayyiz (child who is able to distinguish), and he mentioned some boys are sharp and smart.

So the condition is that he's capable to protect the woman. Therefore, this can mean some old men, those with disabilities, and those who are careless are not valid mahrams, even if they're above the age of maturity.

And Allah knows best.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 20:44]

May Allāh guide us towards benefitting ourselves and the ummah to that which is pleasing to Him.....

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 21:39]

...الحمد لله على كل حال

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 21:50]

Not everyone who supports the mujāhideen is sincere. An example of that is one person who I remember stopped supporting mujāhideen because he found out they enslave women of the kuffār, and sell these enslaved prisoners from war in the slave market.

This is why you must learn your 'Aqīdah and Dīn, since Allāh سُبحانه وتعالى has made it permissible for us to enslave the women of the kuffār. Infact, we treat these enslaved prisoners a million times better than the kuffār treat their own kind, let alone the prisoners of the enemy.

Wallāhul-Musta'ān.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 22:41]

May Allāh reduce the burdens of this life.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 23:10]

This is what it sounded like in Raqqā 2017, Ramadān recorded by a beloved swedish brother. He's like billāhi 'alaykum, you hear this and don't make du'ā?!

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 23:10]

[Audio file : Duaa för muslimerna...m4a]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 23:25]

The ultra sound for baby sounds like skipping, subhan'Allāh the akh only saw his child for 2 weeks before imprisonment.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [12.12.18 23:30]

[Photo]

Re. Hassan Khalif (تقبله الله) — “A week or so before Allah took your soul, we were discussing the possibility of you marrying another wife. We both liked and agreed to the idea of you possibly finding a widow with a child/children. You loved the idea because of the immense reward but also because you’ve always wanted to adopt an orphan.

During that conversation I never once thought shortly after I’d be the widow and our son would be an orphan.

Ya Rabb. 💞”

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 09:42]

There’s nothing that harms a man more than lack of Hayā’ and not being able to control oneself, especially when he overthinks it in a bad way. May Allāh only make our Dīn, Hayā’ and Akhlāq of high status, and protect us from the evil of our desires.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 10:38]

[Photo]

Subhān’Allāh, unbelievable post concerning unrestricted covenant claimers in dār al-harb ☹️ ☹️ ☹️

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 18:10]

Despite having a major argument and dispute with this brother on principles of hadīth which resulted in blocking (and probably my fault for being harsh), I cannot avoid saying that this is the post of the year, may Allāh reward him for this amazing translation.

Wallāhi it's very rare to find researchers of the classical texts who translate these gems to support the correct Manhaj.

Alhamdulillah, it's beneficial and necessary to teach basic knowledge and it's really enjoyable to get into Fiqh, but we must appreciate these core gems in Manhaj which eliminate deviant ideologies, especially since these Manhaj topics are tiring to research.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 21:53]

[Photo]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 21:54]

[In reply to Sh. Ḥassān Ḥusayn as-Ṣōmālī]

#Maslaha #Tahākum | The author of “Fortress of the muslim” Sa’īd al-Qahtānī رحمه الله quotes Imām Muhammad Ibn Ibrāhīm رحمه الله in his book “At-Tāghūt” (page 140):

“Some ignorant people may assume that making tahākum to man-made laws has a maslaha, and this assumption is corrupt, since this is an absolute mafsadah (shirk of Tahākum).

Infact it’s considered spreading mischief on Earth, because it’s from the greatest of sins in the sight of Allāh, and every single person who disobeys Allāh in the Earth, then he has caused mafsadah (mischief) in it, as Allāh the most High said:

“And when it is said to them, “Do not cause corruption on the earth,” they say, “We are only doing maslaha!”

Absolutely not! It is they who are the corrupt doers, but they perceive [it] not.” [2:11-12].

May Allāh grant me and you success in realising the Haqq and following it, and may Allāh protect us all from the evils of ourselves and our sins, Āmīn.” [1].

[1] Ponder over how the hypocrites thought they were doing “maslahah” and despite that Allāh سبحانه وتعالى mentioned they are causing “mafsadah” (mischief).

On top of that, Allāh also mentions in the Āyah, “but they perceive [it] not”, which also teaches us that it doesn’t make a difference if they think what they’re doing is right, it’s no excuse for their disbelief.

Allāh سُبحانه وتعالى eloquently speaks to us in Sūrat al-Qiyāmah by further explaining the reality of such people:

“Rather, man will be a witness against himself. Even though he may offer his excuses.” [75:14-15].

The Qur’ān is full of Āyāt invalidating the false excuses the creation make, may Allāh protect us from being amongst them.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 22:12]

It’s pointless arguing with the people of Irjā’ and Tajahhum in our times concerning the Tawāghīt on ruing by other than what Allāh has revealed, since the rulers are not just committing actions of kufr, infact they’re not even just making the harām “halāl”, but they are making the harām wājib and rendering what’s wājib as a crime which must be complied with according to their laws, or else you’ll face fines, prison and execution. Even the Jahmiyyah of the past would make takfīr upon the Tawāghīt without doubting twice.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [13.12.18 22:28]

Some misguided people claim everyone is under a covenant of protection in the Arabian Peninsula, even if they were among the worst of mushrikīn and enemies of Islām.

Their claim is that the ruler has given them Amān, but to prove how hypocritical they are, why don’t they speak about the ruler inviting mushrikīn of all kinds to the Arabian Peninsula by opposing Rasūlullāh’s commands, and on top of that, the Amān given by a kāfir Tāghūt isn’t taken into consideration.

The famous Mālikī scholar of Andalus, Imām al-Bājī (Died 474H) رحمه الله wrote in his book “Al-Muntaqah sharh al-Muwatta’” (3/31):

“The characteristics required to give Amān (covenant of security) are 5; Masculinity, freedom, maturity, intellect and Islām.”

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [14.12.18 12:56]

Wudū' helps with calmness and cooling down ☸

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [14.12.18 13:35]

An amazing part of Islam is how the scholars of hadith spoke in detail about those during their times. Not only did this benefit us in terms of knowing what's authentic from Rasulullah, the Sahabah and Tabi'een, but due to the Imams of hadith speaking so much about narrators, we come to learn about so much of their lives, their characteristics, the exact time they lived and passed away, as recording this was necessary to ensure narrators were able to meet and breaks in the chain were clearly observable. May Allah reward the muhaditheen 🙏

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [14.12.18 15:45]

[Forwarded from Ink of the Scholars]

[Photo]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [15.12.18 08:27]

[Forwarded from Ahlut-Tawhid Publications]

[File : From Dabiq To Rome #41.pdf]

From Dabiq To Rome (#41)

<https://www.docdroid.net/24zAczO/from-dabiq-to-rome-41.pdf>

Channel links: <https://t.me/joinchat/AAAAAE0viRDmZFNydRBiww>

<https://t.me/joinchat/AAAAAEIAkI33ltoURnfpWA>

<https://t.me/joinchat/AAAAAEPvkLOEVFINPNCQRw>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [15.12.18 14:03]

There are two opinions on whether minor shirk without tawbah can be forgiven or not;

1 — The majority of scholars said it returns back to the will of Allāh, He may choose to forgive or punish, just like Allāh may forgive the one who died upon a major sin without tawbah.

2 — Some scholars said it's never forgiven by Allāh, and that he must be punished due to it.

Concerning the second opinion, the great Mujāhid and 'Ālim, Shaykh Abū Mālik at-Tamīmī (تقبله الله) mentions in his sharh of "Kitāb at-Tawhīd", that this doesn't mean he dies as a mushrik kāfir, but it rather means Allāh must punish him due to it.

This punishment may occur during the agony of death, punishment in the grave, or even on the day of judgement and entering into hellfire due to it, then eventually being taken out and entering into Jannah for meeting the requirement of Tawhīd and abandoning major shirk.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [15.12.18 14:17]

Sh. Sulaymān al-'Alwān (فك الله أسره) was asked about a judge who says we will allow u to be judged with shari'ah, however after this judgement, we'll re-evaluate the decision and judge you again.

Sh. Sulaymān al-'Alwān (فك الله أسره) replied by saying that this is from the greatest of crimes if he judges by shari'ah, then judges the person again according to his own legislation (which is major shirk), and it's really implying that the shari'ah isn't sufficient to judge the people, and whoever claims this is from the biggest of Tawāghīt (refer to Nullifier #4 of thinking other than the judgement of Rasūlullāh is better than his judgement).

However if the judge makes a decision in accordance to the shari'ah, then afterwards wants to apply a ta'zīr judgement (scolding punishment), this wouldn't be considered kufr if his ta'zīr punishment stems from the shari'ah (however if it's oppressive judgement, would be harām, otherwise no).

What's kufr is when a decision is made in accordance to an independant ruling which doesn't stem from the shari'ah, which is the definition of tashrī' (man-made legislation). This is unlike the case with making an oppressive judgement which isn't considered an independant legislation.

— Paraphrased notes taken from his words.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [15.12.18 14:17]

[In reply to Sh. Ḥassān Ḥusayn as-Ṣōmālī]

This is a very interesting Q&A, as I never thought such a scenario existed.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [15.12.18 19:46]

[Forwarded from Ink of the Scholars]

#Foundation_of_the_Religion | What is Asl ad-Dīn?

Asl ad-Dīn consists of; affirming belief in Allāh, to worship Him Alone, to leave the worship of others, and to have barā'ah (disassociation) from those who commit shirk with Him.

Shaykh al-Islām Ibn Taymiyyah (رحمه الله) said, “Ibrāhīm and Mūsā both established Asl ad-Dīn, which is to affirm belief in Allāh, worshipping Him alone with no partners, and opposing those who disbelieved in Allāh.” [Majmū' al-Fatāwā", (6/203)].

“...and to have barā'ah from those who commit shirk with Him” is what Shaykh al-Islām Ibn Taymiyyah (رحمه الله) mentioned here as “opposing those who disbelieved in Allāh.”

The two statements are one in meaning, which is: to oppose the mushrikīn and to have barā'ah from them.

Asl ad-Dīn is what affirms a person's Islām through the Fitrah and 'Aql (intellect) without the need for a Messenger, such as the Tawhīd of Allāh & abandoning Major Shirk. Therefore, there is no excuse of ignorance in Asl ad-Dīn due to it being apart of Fitrah and 'Aql.

The Imām of the scholars of tafsīr, ibn Jarīr at-Tabarī (رحمه الله) said after mentioning an issue of asl ad-Dīn, “There is no excuse of ignorance for whoever reached the age of taklif (legally held responsible), whether he was from those whom a messenger came to or did not come to, or whether he saw others besides himself or he did not see anyone else.” [At-Tabsir fi Ma'alam ad-Dīn, p. 126].

Also, Shaykh al-Islām Ibn Taymiyyah (رحمه الله) stated, “Asl ad-Dīn is the worship of Allāh [Alone], which its foundation is love and turning away from others. This is the fitrah that mankind was fashioned upon.” [Majmū' al-Fatāwā", (15/438)].

And Ibn Qayyim (رحمه الله) said, “What could be considered as a sound 'Aql if it does not recognise the ugliness of Shirk in and of itself? Knowing its heinousness is self-evident, known by necessity of the 'Aql, and the Messengers alerted the nations of what is in their own intellects and innate nature regarding its ugliness.” [Madārij al-Sālikīn (1/253)]

Note: The issue of takfīr is not apart of Asl ad-Dīn as the Imāms of Ahlus-Sunnah have stated.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [16.12.18 00:20]

Imām Ibn Hazm (رحمه الله) makes takfīr upon the wicked shuyūkh who say to have “patience” and claim “there is greater harm to the muslims if they fight back” when the enemies occupy the muslim lands, so imagine if he saw these shuyūkh aiding the occupiers against the ummah!

Imām Abū Muhammad Ibn Hazm (رحمه الله) writes in “Al-Fisal” (4/134-135):

“What they have objected against us by the action of ‘Uthmān (refusing assistance in fighting these fāsiq rebels), he didn’t know that he would be killed whatsoever, rather he only considered them surrounding his home, which is that they didn’t think this would be the day for the just Imām to pass away, rather they view fighting with and alongside him as an obligation, so there’s no proof for them in the command of ‘Uthmān (رضي الله عنه).

Some of them said that standing up to fight entails making lawful the honour of the muslims and shedding their blood, taking their wealth, exposing their secrets and this matter becoming widespread.

So others said to them, absolutely not, since it’s not permissible for whoever ordains good and forbids evil to violate a woman, nor to take wealth without right, nor to attack those who don’t fight him.

So if he does any of the sort, it’s not necessary to fight against him. As for him killing the people of corruption, whether little or many, then this is an obligation upon him.

As for the killing performed by the people of corruption and unjustly stealing wealth, violating women, this is all considered munkar which the people must remove.

Furthermore, if this pre-supposed fear they mention was a preventative from changing the munkar and ordaining good, this would be identical to being a preventative of performing Jihād against the harbiyyīn (kuffār without a covenant), and this is not said by any muslim.

And if it reached the extent of having the christians enslave the believing women and their children, taking their wealth, shedding their blood, violating their honour, and there’s no dispute among the muslims that Jihād is obligatory with the presence of all this, and there’s no difference between the two obligated scenarios, all of that is considered Jihād and calling towards the Qur’ān and Sunnah.

And what could also be said to them is what do you say about a ruler who makes the jews managers of his affairs, while the christians are his soldiers, and he made jizya binding upon the muslims, and held the sword against the muslim children while declaring lawful the muslimāt for Zinā, and held the sword upon everyone he finds among the muslims, while possessing their women and children, and publicly proclaimed indecency with them, while despite all that claims Islām and publicly displays that, whilst never abandoning Salāh whatsoever.

So if they said, it's not permissible to stand up against him, infact it is said to them that he doesn't leave a muslim alone except that he killed him, and this is at the cost of him not leaving the most important of obligations except that he remains on his own with the people of Kufr.

So if they permit Sabr (having patience and not fighting Jihād) in this situation, then they have opposed Islām all-together and split apart from it.” [End Quote].

If takfir is made against whoever permits remaining patient against such apostate occupiers, imagine the ruling on those madākhilah who cement the thrones of the Tawāghīt that occupy our lands and say it's obligatory to obey the Tāghūt without fighting against him, even if he's kāfir!

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [16.12.18 09:02]

Not all the Ashā'irah misinterpret the 'uluw of Allāh above His 'Arsh, as the noble mujaddid, Shaykh al-'Allāmah 'Uthmān Ibn Fūdī (Died 1232H) رحمه الله wrote:

لا يقدح إطلاق الفوقانية على الله، فكثيراً ما أومأت إليه الأخبار وظواهر الآيات ولكن الاعتقاد يقدح إن اعتقدها من غير تنزيه

“There's no malignment in unrestrictedly citing the Fawqāniyyah upon Allāh (i.e. that He's above the 'Arsh), since so many reports and clear verses have pointed towards that, however belief in it would cause a malignment (to Allāh) if he believed in it without tanzīh (i.e. eliminating characteristics of deficiency from Allāh).” [1]

— Refer to “Al-Jāmi' al-Hāwī Li-Fātāwā 'Uthmān Ibn Fūdī” (1/108).

[1] When ashā'irah mention without tanzīh, they fear resembling Allāh with the creation, which is why they call ahlus-sunnah "mujassimah", but on this issue Imām 'Uthmān Ibn Fūdī affirmed uluw like ahlus-sunnah, and he is only attacking those who affirm it by comparing Allāh with the creation, which Ahlus-sunnah also mention to be careful about.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [16.12.18 13:12]

What is the ruling upon the ashā'irah?

The noble Imām, Shaykh al-'Allāmah Sulaymān Ibn Nāsir al-'Alwān (فك الله أسره) says:

“What remains is a discussion on a separate point, so why don't ahlus-sunnah make takfīr upon the ashā'irah, while they negate the attribute of speech from Allāh, the attribute of anger from Allāh [1], the attribute of pleasure from Allāh, the attribute of love from Allāh.

They say the Qur'ān is a hikāyah [2] from the speech of Allāh (i.e. that Allāh doesn't speak the Qur'ān directly with His voice, and its letters are created, but rather the meaning we recite is uncreated and comes from Allāh), and this means that the Qur'ān is created.

The reply to this is that ahlus-sunnah differ concerning making takfīr upon the ashā'irah, contrary to the later scholars who stated that ahlus-sunnah don't make takfīr upon the ashā'irah, this citation is wrong.

Yes it's correct that the majority of ahlus-sunnah wal-jamā'ah don't make takfīr upon the ashā'irah, however there are groups of scholars who make takfīr upon the ashā'irah, due to several matters:

1 — Because they don't affirm the 'uluw (ascension) of Allāh over His creation, and this is Kufr, since the textual evidence and intellect both affirm that, and the proofs concerning this is clear-cut.

And when Ibn al-Qayyim mentioned the sayings of the scholars regarding the kufr of whoever rejects the 'uluw of Allāh over His creation, afterwards he said, when mentioning the statement of An-Nu'mān (i.e. Abū Hanīfah) and a group of scholars:

“Likewise, an-Nu'mān (i.e. Abū Hanīfah) and Ya'qūb after him, while the wording belongs to An-Nu'mān, he said; Whoever doesn't affirm that His throne is above the heavens and above every place, and doesn't affirm that Allāh is above the throne, which isn't obscure within the thoughts of every mind. He is the one in which there's no doubt in making takfīr upon, how amazing are you (Abū Hanīfah) as an Imām of your time.”

2 — They also reject the Āhād reports (in 'Aqīdah — i.e. narrations which only come via 1,2,3 narrators in each level of the chain according to their definition), and this is Kufr in general.

3 — They deviate in negating many names and attributes of Allāh.

4 — They say the Qur’ān is created.

5 — They don’t affirm the attribute of speech for Allāh.

And they have other matters in which they’re made takfīr upon (such as saying the apparent meanings of the Qur’ān is disbelief due to resembling Allāh with the creation + most define Īmān as belief in the heart like the Jahmiyyah). However those who didn’t make takfīr upon them said, that’s because they have a misconception and misinterpretation stronger than other than them, so they are not made takfīr upon except after debating them, establishing the hujjah upon them, and clarifying the truth to them.

If an individual asks, why don’t we make takfīr upon them in general terms, nor make takfīr upon their specific individuals except after establishing the hujjah against them? We say it’s because they are of different types;

- Some of the ashā’irah reject the ‘uluw of Allāh over His creation, and groups of scholars among the ashā’irah affirm the ‘uluw of Allāh over His creation.

- There are groups of scholars among them who don’t explicitly profess in negating ‘uluw (Allāh’s ascension above the creation), they say that we affirm ‘uluw in general, then they make tafwīd (i.e. claim that ‘uluw doesn’t have a meaning — not affirming the reality of ascension).

So due to the misconception they have, many scholars abstained from making takfīr upon them. However if we debated an ash’arī, and he said I don’t affirm the ‘uluw of Allāh over His creation, and I say the Qur’ān is created, and I say that Allāh didn’t speak, and we established the hujjah upon him, and removed the misconception from him, and no valid misconception or misinterpretation remains with him, therefore he would become a kāfir due to that.

Continued 

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [16.12.18 13:12]

[In reply to Sh. Ḥassān Ḥusayn as-Ṣūmālī]

Because ahlus-sunnah in general make takfīr upon whoever rejects the ‘uluw (ascension of Allāh over His creation), and the ashā’irah reject the ‘uluw.

And they declare the one who says the Qur'ān is created a kāfir, as the Jahmiyyah say, and the ashā'irah state this.

And they make takfīr upon whoever rejects the Āhād reports in general, and the ashā'irah reject them.

And they make takfīr upon whoever negates a single attribute of Allāh, as Mālik, Ahmad and a group of scholars mentioned, and the ashā'irah negate dozens of attributes from Allāh.

However, they have ta'wīl due to it coming from Āhād narrations, and due to it necessitating and implying such and such (i.e. affirming it implies equating and resembling the creation with Allāh), for that reason many scholars, infact most of ahlus-sunnah abstained from making takfīr upon them.”

[1] Sh. Al-'Alwān (فك الله أسرته) was asked in “Fatāwā gatherings” (part 30/129) whether the word “La'n” which means “excluding someone from the mercy of Allāh” is considered a ta'wīl from its true meaning, and whether this supports the ashā'irah.

The shaykh replied by saying that most scholars explained “La'n” as that, even though some of them explained it upon its original meaning of “curse” (from Allāh upon the individual), however there is nothing wrong with describing “La'n” as excluding someone from the mercy of Allāh since this is not considered diverting it from its original meaning, but rather explaining the affect of this curse (La'n).

For example, the ashā'irah say that the anger of Allāh means “his punishment”, whereas this is distorting the attribute of Allāh from its true meaning, but rather we can say that from the consequences of Allāh's anger upon the people, is that he punishes them and afflicts them with calamities.

Likewise with “Rahmah” (mercy of Allāh), the ashā'irah twist this into meaning “providing blessings”, whereas this is an innovative misinterpretation, rather we affirm the attribute of mercy to Allāh, but we say from the consequences and traces of this mercy, is that He provides the creation with blessings, favours, peace, delight and so forth.

[2] When the ashā'irah say the meaning of the words in the Qur'ān comes from Allāh (while Allāh didn't speak the letters of the Qur'ān), it necessitates that these two statements have the same meaning;

“May the hands of Abū Lahab be ruined, and ruined is he.” [111:1], and “Say, “He is Allah, [who is] One.” [112:1], which is pure misguidance!

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [16.12.18 19:17]

The most simplest 1 minute explanation on how to write the "hamzah" (ء) at the end of a word!

https://m.facebook.com/story.php?story_fbid=333641740436960&id=100013734103292&sfnsn=cl

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [16.12.18 19:32]

[Forwarded from Ink of the Scholars]

#Repentance | “Allāh didn’t mention the mistakes of the past prophets to humiliate them but He mentioned these mistakes so that you don’t lose hope in repentance.”

— Al-Hasan al-Basrī (رحمه الله) in “Tafsīr al-Qurtubī” (9/147).

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [16.12.18 19:53]

Do we call the one who aids the kuffār by what transgresses against the sharī’ah of harming muslims a kāfir or munāfiq?!

Imām ‘Uthmān Ibn Fūdī (Died 1232H) رحمه الله wrote in “Selected writings of Shaykh ‘Uthmān Ibn Fūdī” (3/263):

“If you ask, what’s the label of whoever was from this 5th category (i.e. of aiding kuffār against muslims through actions)?

Then the answer is that he’s called a kāfir in the apparent ruling of the sharī’ah in all cases, except in the case of what he displays from actions of worship, rather he’s called a munāfiq in what he displays from actions of worship. [1]

For that reason, al-Mughīlī mentioned in “Misbāh al-Arwāh Fī Usūl al-Falāh”, the allies of the jews and christians are considered from them in the reality of their situation due to Allāh’s statement, “whoever among you allies with them, then he is from them”, and they are munāfiqūn in their acts of worship due to Allāh’s statement, “Give tidings to the hypocrites that there is for them a painful punishment - Those who take disbelievers as allies instead of the believers.” [4:138-139].”

[1] Allāh سبحانه وتعالى says about the hypocrites, “You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally.

And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.” [5:80-81].

Imām ‘Uthmān Ibn Fūdī mentions a great benefit 1 page before this quote, that whoever does the action of kufr, then it necessitates negating Īmān in his heart, “Al-Mughīlī only made takfīr upon this action due to how indicatively strong it is right here, since it’s indicated by the textual evidence of the Qur’ān, and that’s why he said, what points towards not having Īmān according to the Qur’ān is allying with the kuffār, due to Allāh’s statement...” (cited the previous verse).

Imām Ibn al-Qayyim explains Nifāq in “Madārik as-Sālikīn” (1/376):

“It is two types; Major hypocrisy and minor hypocrisy. As for major hypocrisy, then it necessitates eternally residing within the lowest pit of hellfire, and it is when he displays to the muslims Īmān in Allāh, His angels, books, messengers and the day of judgement, while he is inwardly disattached from that, and a denier of that.”

So those who ally with the kuffār are considered explicit kuffār due to their action according to the ruling of the Sharī’ah, however they are considered munāfiqīn in terms of what they display of ‘Ibādah.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [16.12.18 20:23]

[Album]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [16.12.18 20:24]

^ As we know the previous prophets gave glad tidings of him. The chapter of Isaiah prophesises Prophet Muhammad صلى الله عليه وسلم.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [17.12.18 01:19]

[Forwarded from Ink of the Scholars]

“I urge our brothers among the scholars in particular, to fear Allāh in these times, and to stand up for what Allāh has obligated upon them from proclaiming the truth and clarifying the important and dangerous matters to the people.

“And [mention, O Muhammad], when Allah took a covenant from those who were given the Scripture, [saying], “You must make it clear to the people (and not conceal it)...” [3:187].

And to strive fiercely through speech, clarifications and verdicts, without taking into consideration the whims of the ruler, nor the perishing dunyā:

“And if you turn away, He will replace you with another people; then they will not be the likes of you.” [47:38].”

— The Imām of Tawhīd, Shaykh al-‘Allāmah Humūd Ibn ‘Uqlā’ ash-Shu‘aybī (رحمه الله).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [17.12.18 10:10]

[Forwarded from Shaykh Sulayman al-'Alwan]

Some new channels of shuyukh:

Shaykh 'Ali al-Khudayr:

https://t.me/joinchat/AAAAAEm_kOsBOcMrf5QTtg

Shaykh Nasir al-Fahd

<https://t.me/joinchat/AAAAAEJ8m8-VsXM4i2y9Hw>

Shaykh Sulayman al-'Alwan

<https://t.me/joinchat/AAAAAE1Am9PzE0Qk05eAWg>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 00:33]

[Video]

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 11:43]

With a positive mindset, you are able to do so much more for this Dīn. So don't drown yourself in anxiety or overthink stressful matters (which make you upset), as this is exactly what the shaytān wants. This life has a much greater purpose than anything shaytān wants to distract you with:

Ibn Al-Qayyim writes:

فَأَنْفَعُ الدَّوَاءِ أَنْ تَشْغَلَ نَفْسُكَ بِالْفِكْرِ فِي مَا يَغْنِيكَ دُونَ مَا لَا يَغْنِيكَ فَالْفِكْرُ فِي مَا لَا يَغْنِي بَابُ كُلِّ شَرٍّ وَمَنْ فَكَّرَ فِي مَا لَا يَعْنِيهِ فَأَتَهُ مَا يَعْنِيهِ

The most beneficial remedy is that you preoccupy yourself with thoughts of what should concern you and not those that should not concern you. Thinking about what does not matter to you is the door of every evil. Whoever reflects upon what does not concern him, then he will miss what does concern him.

Source: al-Fawā'id 1/175

Sh. Ḥassān Ḥusayn as-Ṣūmālī, [18.12.18 18:58]

The madhab of Imām Ahmad & ash-Shāfi'ī is that the punishment upon the sodomite is the same as Zinā.

This is because they viewed the hadīth on killing the homosexual in all cases as weak, and also because Ibn 'Abbās who narrated the hadīth gave a fatwā that the punishment upon the homosexual is like the Zānī. Thus, it's unlikely that Ibn 'Abbās would give a fatwā opposing what he learnt and narrated from Rasūlullāh صلى الله عليه وسلم.

As for the Madhab of Imām Abū Hanīfah & Al-Hākim & the Thāhiriyyah, they mentioned that his punishment is Ta'zīr (scolding punishment - lashes) and not the same as Zinā, since there's nothing confirmed to specify the punishment in the Qur'ān and Sunnah.

Some scholars have cited the Ijmā' of the Sahābah in killing homosexuals, and they stated that Allāh never humiliated and destroyed a nation the way He destroyed the people of Lūt, thus many of the salaf adopted the opinion they're killed in all cases, along with those who acted upon the hadīth.

However, the people of Lūt were pleased with their actions and declared that lawful, which makes them kuffār by Ijmā'.

As for killings of homosexuals during the time of the Sahābah, this would be held upon those who have consummated in a marriage previously (Muh'san) which conforms with the fatwā of Ibn 'Abbās. Even if we accept the hadīth, we can hold the killing upon those who believe it's lawful or those who are Muh'san.

On a final point, the dispute of the Fuqahā' regarding the punishment upon the homosexual is a strong proof in replying against the claim that the act alone is considered disbelief, as they all agree the punishment of a murtad is death.

والله أعلم

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 20:49]

What's worse, the act of zinā or sodomy?

There's 2 opinions; Imām ash-Sharwānī (رحمه الله) mentioned in his "Hāshiyah 'ala tuhfāt al-Muh'tāj" (7/199) concerning the beardless man, "Committing zinā with a woman is a more severe sin than sodomy with him according to the correct opinion, due to what zinā leads to from corrupting the lineages."

Whereas Imām as-Saffārīnī al-Hanbalī (رحمه الله) provides a more precise explanation in his book "Qar' as-Siyāt" (page 427), "If we looked at both of these actions in and of themselves, i.e. zinā and the action of the people of Lūt, then it becomes clear that sodomy is more vilified and worse than zinā, but if we looked at what results from both of them in corruption, then zinā is more vilified and worse."

Therefore, the act of sodomy in and of itself is more severe as Sh. Sulaymān al-'Alwān (فك الله أسرده) mentioned, but in terms of the terrible consequences, zinā is more severe than sodomy, and Allāh knows best.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 22:11]

No one is allowed to claim Imām Mālik رحمه الله permitted sodomy with one's wife, as Mālik himself said whoever attributes this to me is a liar. Even the mujāhideen were asked about this issue in Fatāwā #806:

Q. What is the ruling on whoever enters the back passage of his wife?

A. Entering the back passage of the wife is one of the major sins, and it's considered the minor act of sodomy as it's narrated by Ahmad in his Musnad, and the Sahābah have all agreed upon it being harām as al-Māwardī (رحمه الله) mentioned in "Al-Hāwī".

Allāh the most High said, "And when they have purified themselves, then come to them from where Allah has ordained for you." [2:222].

It's narrated from Mujāhid (رحمه الله), "Stay away from the back passage".

And it's narrated from Ibrāhīm (رحمه الله) concerning Allāh's statement, "come to them from where Allah has ordained for you", he said; In the vagina.

At-Tirmidhī (رحمه الله) narrated from Ibn 'Abbās (رضي الله عنهما) that he said, "Umar came to the Messenger of Allah (ﷺ) and said: 'O Messenger of Allah! I am ruined!' He said: 'Why are you ruined?' He said: 'I turned my mount during the night (meaning that he went into his wife from behind).'" He said: "So the Messenger of Allah (ﷺ) did not say anything in reply to him. Then Allah revealed this Ayah to the Messenger of Allah (ﷺ): 'Your wives are a tilth for you, so go to your tilth when or how you will (2:223).' From the front, the back (within the vagina), avoiding the anus, and menstruation."

This is what the narration mentioned, and Imām ath-Thahabī (رحمه الله) said concerning the verse, "Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish" [2:223], meaning; "In the single place which is the front passage, because it's the place of cultivation".

Moreover, the hadīths concerning this is numerous, and the prohibition of entering upon the woman in the back passage has been narrated, and a barā'ah (disavowal) has been mentioned concerning whoever does that, along with a curse!

And Ibn 'Umar (رضي الله عنهما) was asked about entering upon a woman in her back passage, so he replied, "Would anyone among the muslims ever do that?!". [1]

[1] Imām al-Nawawī (رحمه الله) said:

واتفق العلماء الذين يعتد بهم على تحريم وطء المرأة في دبرها حائضا كانت أو طاهرا

"And the Scholars who's words are taken into consideration (amongst Ahlu Sunnah) have unanimously agreed upon the impermissibility of having intercourse with a woman in her back-passage, whether she was on her menses or was pure" [Sharh Sahīh Muslim].

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 22:42]

Imām Ibn Rajab al-Hanbalī (رحمه الله) says, "According to many scholars, if the menstruating woman becomes pure (at 'Ishā' time), she must pray Salāt al-'Ishā' and Salāt al-Maghrib as well."

– Refer to “Fath al-Bārī” (1/492).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 22:48]

Imām Ibn Rajab al-Hanbalī (رحمه الله) says, “It has been narrated from Ibn ‘Abbās that he would avoid the bed of his wife during menstruation, and his aunty Maymūnah (رضي الله عنها) rebuked him for that, so he recanted from that...” (then he mentioned the narration in Musnad Ahmad).

– Refer to “Fath al-Bārī” (1/417).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [18.12.18 22:56]

Imām Ibn Rajab al-Hanbalī (رحمه الله) says, “The mufasssīrūn among the salaf and those who came after them differed concerning what’s meant in Allāh’s statement:

“And it is not lawful for them to conceal what Allah has created in their wombs” [2:228].

So it was interpreted by some scholars as referring to pregnancy, and others interpreted it as menstruation.

However others said, both meanings are intended, and the wording is suitable for both of these meanings collectively, and this is what’s narrated from the majority of the salaf, such as Ibn ‘Umar, Ibn ‘Abbās, Mujāhid, Al-Hassan, and ad-Dahhāk.” [1]

– Refer to “Fath al-Bārī” (1/510-511).

[1] See Tafsīr at-Tabarī (4/518-521).

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [19.12.18 08:21]

[Video]

Book trailer 🤖🤖🤖

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [19.12.18 08:26]

Ahlut-Tawhīd website link 🤖🤖

<http://ahlutawheed.info>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [19.12.18 15:23]

Sh. Khālīd al-Wosābī هده الله shows that As-Sayyid Ahmad Zīnī Dahlān (Died 1804H) in his book “Ad-Durar as-Saniyyah in refuting the Wahhābiyyah” lied against Rasūlullāh by fabricating a hadīth where the Rasūl allegedly warned against Imām Muhammad Ibn ‘Abdil-Wahhāb.

Then he mentions, “The hadīth has supportive narrations to strengthen its meaning, even though it’s not known who has collected it.” (LOL)

Look at how far they go to fight against the da’wah of Tawhīd, and this is one of the Shāfi’ī Fuqahā’ of Makkah, wallāhul-Musta’ān.

<https://youtu.be/fWG2slqlcqE>

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [19.12.18 15:36]

[Forwarded from Ink of the Scholars]

Make as much du’ā as you can for the prisoners and the Mujāhidīn. Just as you make du’ā for yourself and your family, don’t forget them as they are your family too. They are the lions who sacrificed their lives for the Dīn of Allāh. They never forgot the Ummah, but we forget them. We forget the pain their families experience everyday. Be proud of them, and the least we can do is defend and honour them against the slanderers.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [19.12.18 19:10]

Allāh has amazingly made the internet a source to access millions of books and audios, but at the same time, we live in a time where books are many, but such little benefit is derived from them. This also emphasises on the fact that not everyone is able to author books.

Sh. Ḥassān Ḥusayn as-Ṣōmālī, [19.12.18 20:03]

After mentioning slandering the believers is a major sin, Imām Sulaymān Ibn ‘Abdillāh (تقبله الله) says, “Slandering the honour of disbelieving women is from the minor sins.”

— Refer to “Taysīr al-‘Azīz al-Hamīd” (page 331).

Despite both of these matters being prohibited, this provides us with a benefit in Fiqh, because when a person falls into a major sin, he is considered a fāsiq, therefore his testimony would be rejected unless he repents from that. This is unlike the case with a minor sin.